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formed themselves into a society for religious

the first time in the history of the United States that a woman was elected to the office of governor. She was elected by a landslide in the November election, defeating her opponent, a man who had been in the office of governor for 12 years. She was elected by a landslide in the November election, defeating her opponent, a man who had been in the office of governor for 12 years.

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*Foreign Correspondence.*

ENGLAND.

CONVERSATIONS TO RUINE.

These are actually numerous, and are paralleled with loud sounding oration by the supporters of this ancient superstition. Some of those who go over, are men who have carried out the spirit of the Rubric most faithfully, and are, we should judge, the most logical reasoners whom the Church of England possesses. No man of sense will ever praise the Exorcismal for sound logic; we may, and justly, commend them for pious sentiment. They are the most mystical of reasoners. Not so the men who

carry their compliance with the Rubric to a

Romish extreme, and who, by the course of his life, has endeavored to convert to a church which does not enunciate the acts which she prescribes nor persecute the zeal which she was the first to enkindle. Really, if a church will provide itself upon the external symbols of Apostolicity, a priesthood in unbroken succession with the Apostles, a tradition of the Apostles, and a sacramental power to guide her faith, a sacramental power and commission conveyed through this succession, by means of which alone, truth can enlighten or sacrament save—Really, that such be the pride and boast of the Church of Rome, there should be no wonder that those who are most apt in imbibing her spirit, should seek the realization of such mystic ideas in the Church of Rome, where, beyond all question, they find their native soil and development. Some may be ready to deplore these occasions of error, and to regret that the Church of Rome, as deeper plunges into error, they awaken sorrow and sadness in the Christian spectator; but as exponents of the real character of Romanism and demonstration of the amount of

that vicious element that is still retained in the Reformed Church of England, they are rather to be welcomed, and if not gloried in, at least should be gratefully improved by the Scriptural Christian.

WESLEYANISM WITHIN AND WITHOUT.

There was something in the spirit and motive of the Conference proceedings with the exception believed therein, which, (whatever were the faults of the *Fly-sheets* and their authors,) roused and grated harshly upon the sentiments of those people who have a hereditary passion for at least the *theory* of justice and freedom. But strong as was the feeling aroused, how much more should that body, that is so full of compassion in its management, thoroughly organize itself in its meetings, that the morally *right* be set

powerfully and well-directed that materially a

fect its integrity or its strength. The expellees were not mere possessors of great activity, but they were also expellers, and they displayed a buoyant sanguinity of spirit and a high degree of courage. The reception they have met with in various parts of the country, is one that could be desired, and more than could have been predicted. Still, it would have been better if they had met a hard and unflinching opposition to effect any improvement of a system which John Wesley designedly *stereotyped*, and which his successors have changed only in the direction of what they reckoned to be their foundation. But the Conference, or an individual, drew few before whose activity the rest grew weary. It would seem that the Conference itself might have waited until these Reformers had found some opportunity of proposing constitutional changes (an opportunity not very easy to find); they might have been ready to meet the struggle when it came, and sternly resist any suggestion of the lay spirit into their clerical government. But the Reformers have waited, and have only begun to demand this, as none of their original proposals, but rather for the expellees upon them in order to secure popular sympathy. The Conference will have it under

stood that lay-delegation can never form a feature of Wesleyanism. They bring out t

shackles by which they are fettered, and pointing to them, say: How can we, who are our own slaves bound by Mr. Wesley's Deed of Settlement make other free?—We are told that they which say so ostentatiously hold up to view a *new* principle, and that they are not, were not securely enough against such an attraction, (although they urge it as the reason why it is beyond the power of the Body to change its original constitution) they get their eyes so men to sign and approve of what they say, *as they are*, and young *Facility*—as they are, to Reform.—*WHATEVER IS—IS; and WHOEVER IS—SHALL BE.*

That such earnestness in crushing the germ of Reform, may succeed in keeping W. L. Methodism together, and unchanged a time, is very probable; but that it will not destroy the germ, is equally certain. Many from uniting with it who might have heretofore to its general merits, is certain. This way, it is our hope that what is unexpensive and incapable of modification, to meet the expanding spirit of the time, will remain for ages.

and fossilise; while the plastic power of the

liberty will extend and render efficient our agency to occupy the place which Wesleyism might have taken in the ranks of the church in its march to universal peace and unity. No religious denomination with a purely civil government, especially if a central Juggernaut absorb all the power of both ministry and laity, is likely to take the place that warfare, between the head and the tail of the serpent and the need of the serpent and the seed of Christ, which has yet to be maintained, effected in the Lord's host must free himself to be free man; and the spirit of freedom must invade and influence every soul. Thus the systems of religious polity that have developed in the method of the Christian brotherhood shall be found the living organisms of the body of Christ; but those which have committed organic functions to a class, and not to all, will crumble and dissolve as the mechanical agencies for the aid of feeble childhood, but cannot stand the downward energy and vigour of manhood.

**THE NATIONAL EDUCATION CONTROVERSY**  
I should very imperiously indicate to you

leading matters which interest the public of this country, nor I not to allude at any

to this question. In a former letter I gave a general view of the diverse parties and movements into which our nation is unhappily divided upon this vital question. Whether the question will be early revived in England,